



Madam Ianthe Vignier.

## LIGHT WANTED.

BY BELLE V. CUSHMAN.

There's none a church in this fair land  
Wherein to-day the preacher'll stand  
To tell the people great and small,  
That God the Father loves us all,  
And prove his doctrine sound and true  
By telling what his God will do  
That we are to blame is hard to believe  
For sin long ago committed by Eve,  
Yet because of that sin he says, with a sigh,  
Each daughter and son of Earth must die;  
As ever the weight of that wrong shall rest  
On all of God's children, even the best.  
Green apples I know have often done harm  
And caused fond parents grievous alarm,  
But this one alone on history's pages  
Has a record of pain that lasts thro' the ages;  
For against each name he says it is writ  
Debit one apple—that we never bit.  
But listen again as the learned man  
Unfolds to us salvation's plan,  
And shows an avenue out of the scrape  
By a sort of patent fire escape,  
Which, if you grasp and surely hold,  
Will land you safe in streets of gold.  
First firmly believe, without reserve,  
That you're a sinner, and fully deserve  
To go to the regions down below,  
Where other of God's dear children go.  
Then humbly own that you are a sinner,  
Since another is found to do your work,  
And the sins of a world as well as your own  
On the head of an innocent one are thrown;  
And that He, crucified, died on the tree  
That the guilty sinner might go scot free.  
You must then believe, if you possibly can,  
That this man was God and God was man,  
And in spite of all that science has done,  
That three times one are only one;  
And then believe, if faith holds out,  
That greatest of sins is this—to doubt.  
I'd hardly lay claim to a perfect life  
Tho' I never stole apples like Adam's wife;  
But whate'er our faults, I stoutly maintain  
It's a cowardly part to shirk the pain,  
Or seek to evade by quirk or flaw  
The sure result of a broken law.

—The Two Worlds.

## JESUS WILL SETTLE THE BILL.

It is true I'm a champion sinner,  
Compete with me any who will;  
But, to me the wrong is no matter,  
For Jesus will settle the bill!  
I'll be safe and repent, while it's early,  
But, at present, will roam at my will;  
Just ceasing in time to be sorry,  
And Jesus will settle the bill!  
I will steal, I will rob, or I'll murder,  
Or do any dark deed that I will;  
Defraud my brother, or neighbor,  
And Jesus will settle the bill!  
This, this is the lesson that's taught us,  
By those who the pulpits do fill;  
That for every wrong that's done us,  
Kind Jesus will settle the bill!  
But reason refuses the credit,  
And holds us our contracts to fill;  
And I think, at the day of the judgment,  
I'll find I must pay my own bill!

## THE INDIAN MULLAH.

THE day of the Mullah in British India is about over. Strict prohibitory orders will be issued by the English governing authorities against the Mullahs, and they will only be permitted to follow their calling within narrow limitations. This is certain to provoke trouble at first, as the loyalty of the natives for the Mullahs is most intense, but in the end the suppression of the wild-brained fanatics will be of lasting benefit to the millions of India.

The Indian Mullah is simply an exaggerated type of the revivalist, or evangelist; a man gifted with the peculiar kind of oratory which stirs the blood and befuddles the brain of the ignorant, and an adept manipulator of the superstitious streak which disfigures the religious thoughts of the illiterate.

There are good and evil Mullahs, but the praiseworthy work accomplished by some affects only the few, while the villainies of others wrecks the lives of multitudes. To the latter type belongs Najam-ud-din, the "Mad Mullah."

Every little village in northwestern India has its Mullah, and whenever he appears in public he is invariably followed by a crowd of young and old, who show him every respect. Generally he is a white-bearded, venerable man, carrying in his right hand a long staff, and in his left a large volume of the law according to Mohammed. When the procession reaches a public place the leader seats himself; his disciples stand round or sit at his feet; and the general public assemble at a little distance to hear the gems of wisdom that fall from the holy man's lips.

Such a man is a Mullah, one of a class who exercise an influence over the inhabitants of the Afghan hills so passionate and wide that to Americans it is beyond belief.

The Mullahs are collectively known as the Ulima, or learned. They are the school-masters, lawyers, judges, as well the priests, many of them being men of great ability and scholarship; and as they are all passionately devoted to their order, it cannot be said that their influence is altogether evil.

The position of Mullah is conferred on such candidates as have undergone a special course of study in the intricate Mohammedan law and successfully passed an examination therein. The principal part of the ceremony consists of the most saintly Mullah present investing the novice with the wide-flowing gown of white cotton and the peculiarly shaped turban. The Mullahs marry and live like the laity in most particulars; though some of them assume the most ridiculous austerity, frowning on the simplest amusements, and even condemning all music, except the warlike drum and trumpet, as being effeminate. To such men the merry fiddle or the sighing lute are as the horns of the Evil One.

One rich source of revenue with the priesthood is their fine collection of charms and incantations. It is no uncommon sight to see an ancient Afridi or Mohmund sitting with a Mullah and vigorously repeating a charm or performing a subtle incantation to enable him to fix the affections of some fair lady who is not enamored of his gray hairs.

A Mullah's most sensitive point is the dignity of his office. When that is outraged there is trouble in the land. He calls the brethren to a council. They suspend all the rights of public worship, denounce their enemy as a dog and an infidel, cover him and his people with their maledictions and practically excom-

municate him. If this does not bring the unhappy man to his senses, the Mullahs don their sacred robes and, carrying the green standard of the Prophet, go up and down throughout the land proclaiming the Mohammedan war-cry, and calling on the faithful to avenge the honor of the apostle of the Prophet.

To those who flock to their side they promise eternal bliss, to those who ignore their appeals everlasting torture. The Mullah's voice is not raised in vain. He soon has a frantic army following the green flag, willing to go anywhere and do anything their leader pleases.

When a Mullah dies, the place of his death becomes a sacred shrine at which miracles are worked. There is not a village throughout the whole Pathan country which has not its holy spot, to which the sick, the halt and the blind resort for relief.

A village of Bonerwals, which had long suffered from the fact that no Mullah had ever died there and from a consequent absence of a miracle-working shrine determined to put an end to this degrading conditions of affairs. The leading men of the village met in council and decided upon a remedy, which had a true Oriental flavor.

There was living in a distant town a Mullah with the highest reputation for holiness. A deputation from the benighted village waited on this Mullah and implored him to shed the light of his countenance on them for a few days. The priest was so flattered at this testimony to his piety that he gladly consented. He was entertained on his arrival to a considerable feast. When the banquet had ended the chief rose and solemnly informed their guest of the sad condition of the villagers through no holy man ever having died in their midst, adding that they intended to end so unfortunate a state of things by killing their visitor. As his soul would at once pass to Paradise, and as the scene of his death would become a miracle-working shrine, they did not consider he had anything to complain of.

So sturdy was his faith in his own goodness and in his immediate entrance to heaven, that the Mullah made not the smallest protest against the proposition. He calmly prepared for death, and when he gave the word, six of the oldest men present sunk their knives in him. He died almost instantly, and since then the shrine established by his death has been regarded with the highest favor by the townspeople.

The Mullahs of all Mohammedan countries have been peculiarly prolific in the matter of stirring up strife, and some of the bloodiest wars in the history of these nations were the direct result of fiery preachings by some man who had suddenly risen to eminence, and whose utterances were regarded as the commands of the Prophet himself.

## MISS JULIA'S POWERS.

It Is Claimed That She is Greater Than Mrs. Piper.

The conversion to Spiritualism of so many men eminent in literature, education and church, is sufficient to make the most credulous person think seriously. Amongst the many are Sir William Crooks, president of the British association; Alfred R. Wallace, Prof. Zollner, of Germany, Dr. Joseph Cook, Dr. George Sexton, all able men in science. A recent convert is Rev. Dr. B. F. Austin, B. A., B. D., ex-principal of Alma college, Canada, who has recently been deposed from the Methodist church owing to his views on that subject. Now the announcement

is made that Prof. Hyslop, of Columbia college, has joined the ranks of advanced thinkers.

When men of such recognized ability, trained in Biblical history, trained also in the dogmas and creeds of their respective churches, and who have closely applied themselves to the study of Scripture and science, in order to disprove Spiritualism, the very foundation of Scripture, the old principles designed by God; when such giant intellects are being converted, we may well pause and ask: What next? Believers will patiently await Prof. Hyslop's statement. However, the learned professor cannot make known anything relating to the future more than is already known right here in our midst. In St. Paul resides a greater than Mrs. Piper, of Boston, of whom the professor speaks. Miss Julia is even more select than Mrs. Piper, for there are only three persons who know of her wonderful psychic powers. Could this lady be induced to give public seances sunlight would illuminate where now all is gloom. For three hours I have listened to the most eloquent language and explanation of the future state. Certainly she is a marvel.

Like the professor, I was a scoffer of scoffers. Now I am a believer of believers. Owing to my old orthodox teachings I struggled hard against the evidence of my own senses to prevent such belief taking possession of me, but I had to succumb. Through Miss Julia I have conversed with relatives and friends upon subjects known to no other persons. Our conversation was conducted as easily and pleasantly as ever it was when those friends were in life even to a joke of twenty-five years ago, which had quite slipped my memory. Facts are stubborn things. If our senses are not to be relied upon in the face of such facts, what are our senses for?

Prof. Hyslop promises to prove scientifically, the soul is immortal. I announce in advance the soul is immortal. However, I will not enter just now upon an explanation, but rather wait the professor's scientific explanation. I make this proviso: Whether the soul is immortal or not, depends wholly upon yourself. In this life we are very imperfect and we enter the next in the same condition. The opportunity for repentance is given even beyond the grave. Scripture informs us God has no pleasure in the death of the wicked. Scripture also tells us the wicked shall be destroyed. When the last opportunity is neglected and sentence is passed extinction is the doom. The soul takes with it into the next life the character it has acquired in this life. Then the educating purifying process begins. Nothing impure can enter heaven. You must be born again.

The orthodox hell is a myth. There is no warrant either in Scripture or reason for such assertion. There is punishment for those who are considered deserving. Sin must be expiated. Scientists are aware that the fumes of brimstone are the most destructive agent known to science. And to grant for a moment that man must suffer under such conditions for all eternity is strong proof that something is lacking in our education. Within the realms of this world the good and evil spirits are around us, but there is a limit beyond which the evil cannot proceed. There is no association beyond.

St. Paul, Minn.

—R. L. S.

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THREE MONTHS.



## Then And Now.

## BUFFALO NEWS.

'Twas evening; and through wide Judea's plain,  
The Sun was sinking in the western sky;  
The birds had sung their evening songs again,  
The shepherds watched their weary flocks hard by.

When from the dark horizon, far away,  
Bright as the noonday Sun, its brilliant light  
Broke the dim gloom of the departing day,  
Burst forth a new-born star, a gem of night.

Like the far-reached beams of morning light,  
Like penetrating rays of wisdom clear,  
Like thoughts of home upon a stormy night  
When drifts the mariner on ocean drear.

Thus came the message to the waiting men—  
Wise with the knowledge Nature had bestowed—  
And told, the beam of light told unto them,  
That a new life would on the Earth unfold.

Then from the East and from the West there came,  
Visions of brightness, beautiful and grand!  
The era bright that man had hoped to name,  
Led each one forward with a mighty hand.

Then journeyed they, these Wise Men from the East,  
Until the Star had vanished o'er a cave;  
And there, in Bethlehem, in home made for the beast,  
A new-born light had come, the world to save.

Its power grew! Men marvelled at its strength!  
From East to West, from North to South, it spread!  
Until the "power of thought" had gone the length  
And breadth of life and taught us of the dead.

The Cave of Wisdom in Judea's plain—  
The Cave of Wisdom in the Buddhist land—  
The Light of Ages came to Earth again—  
The angels joining with us, hand in hand.

As Buddha journeyed o'er the Indian Strand—  
As Jesus wandered o'er Judea's plain—  
So does the light that comes from Spirit Land  
Lead us from darkness to bright light again.

As came the visions in the days of old,  
As healed the people were in olden days,  
So spirit friends will in their arms enfold  
And lead us in the higher, brighter ways.

As Jesus, Paul and Peter walked of old,  
So walk the mediums of present days;  
And though the darkness often does enfold,  
Yet onward, ever upward, do we gaze.

They healed the sickness in those days gone by,  
With touch of gentle hand and soothing tongue;  
Our healers, touched by powers from on high,  
Now duplicate each cure that e'er was done.

The writing, seeing, prophesying, all is done,  
Not one of those old powers is lost, but now,  
Our mediums stand clear as noon-day Sun,  
Without the shadow of the old upon the brow.

Give hope and courage then unto each one!  
Send joy and hope unto each human soul!  
The Light of Reason has but just begun!  
Fill to the brim each human being's bowl!

## PET SUPERSTITIONS.

DR. Samuel Johnson would never enter a room left foot foremost; the brave Marshall Saxe screamed in terror at the sight of a cat; Peter the Great was not equal to crossing a bridge when he came to it, unless to do so was absolutely necessary; Byron shared with less famous people than he the dislike to having the salt at table spilled between him and his neighbor. A sneeze is with half the nations of the world nothing to be sneezed at. To exclaim "God bless you!" when any one sneezes in your presence is a relic of what the Roman did before us, and before him the Greek. Mohammed gives directions of the same kind to his followers, and the Hindu of today utters his pious ejaculations after the sneeze by way of prayer or good wish on behalf of the victim. Many people will avoid going under a ladder if they can get around it. The belief that if you put on your stocking the wrong side out it is lucky is very general, or was until the schoolmaster returned from abroad, and I myself remember an old woman who was convinced that turning her stocking inside out saved her from being lost when the fairies, one pitch-dark night, had misled her on a trackless English moor. What is to take the place of a lucky horseshoe when we all ride in automobiles? There is no room for the imagination in them. Some new mascot will have to be discovered. Charms of one kind or another are carried by people that have a pious contempt for heathen superstitions; a small potato, for example, to avert rheumatism, or a chestnut. The late journalist, George Augustus Sala, never traveled without carrying with him, as a lucky card, an ace of spades. Somehow it failed to save him from his creditors. But creditors are notoriously deficient in imagination. If Shylock had remembered this when he drew up his bond, "The Merchant of Venice" would never have been written.

Grief Knits two hearts in closer bonds than happiness ever can and common sufferings are far stronger links than common joys.

—LAMARTINE.

The grave itself is but a covered bridge leading from light to light, through a brief darkness!

—LONGFELLOW.

H. W. Richardson, of East Aurora, attended the State Convention and addressed the audience at different times.

F. Corden White gave tests before large audiences at the Temple during the anniversary exercises.

Rev. Mr. Sales, a Universalist Minister, was among the speakers at the Temple in celebrating the 52 anniversary.

With five societies, Buffalo has become quite a Spiritualist center. All of them have good audiences.

The Buffalo Spiritual Progressive Euchre Club had a very enjoyable evening at Mrs. Nugent's.

Rev. A. J. Weaver spoke for the Buffalo Spiritual Church, Sunday evening, April 8 at their hall Cor. Main and Mohawk.

On invitation of Moses Hull, Miss Gussie Taylor, speaker for the Queen City Society, addressed the audience at the Temple anniversary exercises.

Mrs. J. de Bartholomew, of 127 Herkimer Street, has returned from a very successful trip to Canada. She will spend the summer at Lily Dale in accordance with her usual custom.

The Young Peoples' Spiritual Institute holds its meetings every Tuesday evening. On March 27, they held an open meeting which was well attended. Mrs. Mattie E. Hull read a paper prepared in her usual pleasing manner, which was fully appreciated by all present.

Friday, Saturday and Sunday, March 30, 31 and April 1, the Temple was occupied by the joint meeting of the State Association and the celebration of the 52 anniversary. Among the speakers were Mrs. Carrie E. S. Twing, Tillie U. Reynolds, Moses and Mattie Hull, J. W. Dennis and others who are mentioned in this column.

The Buffalo Social Spiritual Circle is a recently organized society in Buffalo. Its officers are, President, Mrs. E. Nugent; Secretary, F. L. Cleal; Treasurer, J. T. Williams. The meeting was held at the residence of Mrs. E. Nugent and got a nice list for the corner stone of a new but staple Spiritual building. The society meets in Franklin Hall, 50 West Eagle Street. Chas. Dickenson favored the audience with words from his guides and Mrs. Bergman acted as test medium. All are invited who are searching for truth.

The First Spiritual Church holds its meetings every Sunday at the Temple corner Prospect Avenue and Jersey Street. On Sunday, April 1, the State Convention closed with a very large attendance. The temple was crowded until there was not even standing room and nearly one hundred people were turned away. Seven new members were given the right hand of fellowship into the society.

At a business meeting held Wednesday evening, March 28, the Childrens Progressive Lyceum was formally adopted by the Church to be its regular Sunday School. The Lyceum was never in better condition than it is now.

The Buffalo Spiritual Church Society held their 52 anniversary exercises Thursday evening, March 29. Moses and Mattie Hull were the principal Speakers of the occasion, Mr. and Mrs. Grant rendered a fine musical program, Miss Chase aided with vocal music, and many others contributed to the success of the occasion. E. J. Chase, the president was presented with a fine gold watch by the members. Mr. Hull made a very fine effort in connection with the ordination of Mrs. C. L. Chase which also took place at this time. As a body the society attended the services at the Temple and Mrs. Chase gave some tests from the platform which proved very satisfactory.

Mrs. Louisa Bradley, one of Buffalo's oldest Spiritualists departed this life April 3rd. The funeral exercises were held in the Temple and conducted by Moses Hull. The Y. P. S. I. adopted the following resolutions.

Resolved. That as our sister, Mrs. Louise Bradley, has passed to the higher life,

That the Y. P. S. I. convey to the relatives their sympathies,

That a copy of these resolutions be

sent to the family and to the Spiritualist papers of publication.

Mrs. A. G. Atcheson.

Jessie Hawk.

A. G. Atcheson.

L. C. Beesing.

M. H. VanBuskirk.

## Relics of the Crucifixion.

The chief relics of the crucifixion are distributed among various churches of Europe and Asia, and according to the latest accounts are as follows: A large part of the wood of the cross itself is in Notre Dame at Paris and in the Basilica of the "Holy Cross of Jerusalem" at Rome. In the latter is also preserved the tablet on which is inscribed in Hebrew, Greek and Latin the words translated "King of the Jews" (I. N. R. I.) which has been on the cross over the head of Jesus.

The crown of Thorns is at Paris, though many of the thorns have been given to various churches.

Of the four nails used for the crucifixion, one was said to have been thrown into the Adriatic by Queen Helena to calm the waves, another is set in the famous iron crown of the Barbarian Kings, the third is at Notre Dame in Paris, the fourth at Tossa, near Milan.

The sponge with which the vinegar was given to Jesus on the cross is in the Basilica of St. John Lateran at Rome.

The seamless robe was given to Treves by Queen Helena.

Charlemagne gave the holy tunic to the monastery of Argenteuil where his

sister was a devotee. This tunic is now in the parochial church of Argenteuil, to which many pilgrimages are made.

The holy winding sheet is at Turin.

The church of Cadouin in the diocese of Perigueux has the winding sheet of the head.

Rome claims the napkin with which St. Veronica wiped the face of Jesus. The upper part of the column of the flagellation is at Rome in the church of St. Praxede, to which it was taken in 1823. The other piece of it is in the church of the Holy Sepulchre of Jerusalem.

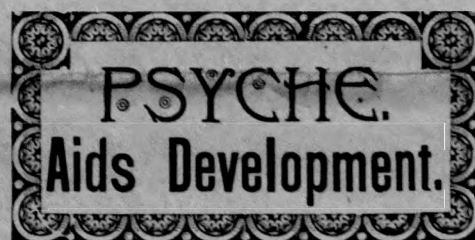
## Origin Of The Sabbath.

The institution of the Sabbath originated in the changes of the moon. Almost ever since human beings have been on the earth, the moon has been worshipped as a deity. From remote antiquity to comparatively modern times her phases were awe-inspiring, because inexplicable. The lunar month (or month) consists of four times seven days. From total obscuration to the semi-lighted disc—thence to the full moon—thence to the half obscured disk—thence to total occultation again, are each seven days. In her worship or cult each seventh day was a sacred or festival day. Thus originated the Sabbath of the Jews and the Sunday of the Christians. The Mosaic origin is untrue. In like manner the Mosaic 'Commandments' are only a few selections from the ancient Egyptian Ritual of the dead.—Yours faithfully, J. F. H. Biggleswade, Eng.

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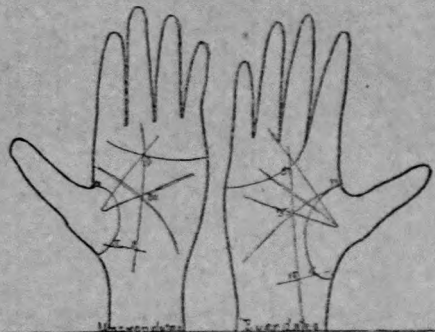




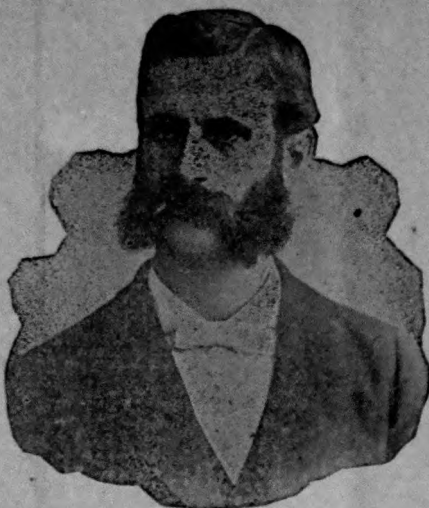
A SERIES OF LESSONS IN  
**Psycho-Palmistry,**  
BY  
**Senora Blanca de Ovies.**  
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**CORRECT METHOD**  
**OF THE LIFE LINE.**  
**THE TRUE SECRET.**  
**LESSON V.**

(Continued from last issue.)  
To a nervous person, one should only hint at danger, as the much quoted "don't" is a means of self hypnosis that often causes one to do the very thing they are fearful of doing.

Secret of Life Line.



The hand of uneven dates. Even dates.  
Observe the fate line extends from wrist to middle finger, and the life line encircles the mount of Venus. Observe the head and life lines meet on even and separate on uneven dates; this is the foundation of the truth of Psycho-Palmistry. It has its parents in Astrology. Take the even dates, and you will find a short or medium sized second finger, denoting a small amount of Saturn in their makeup.  
As Saturn is a disturber, those with long second fingers have a direct kinship to his Satanic Majesty and in consequence spend some time waiting for broken appointments, delays and disappointments.  
We are entirely ruled over by the law governing the planets, and if you partake of any quality of them you must abide by your destiny. Until you can become more clever than any known man and to a certainty solve the mystery of the creation, not until then can you assert with more than a theory according to your understanding, and thus I find myself, and can only say, I feel my ideas are near a solution if they are corroborated by others.  
Note those possessing the separated lines, and you find the inspirational temperament; persons who jump at conclusions are ruled over by the heart, are affected by climate, people and sorrows; childlike in some respects, youthful in looks, and live more rapidly, running before or behind in events, fluctuating from one to two, three and five years in dates. They are not responsible for these fluctuations and no earthly power can change this and at middle life they appear young. A strange thing happened recently. In reading a lady's hand I found the head line was removed from the life line nearly half an inch. My amazement of the truth of the following out my theory as to the law was complete when I found the dates from four to fourteen in which certain events should have occurred, had happened to the lady in her years extending from fifty to fifty-eight. This was indeed putting the life in an upside down state. I pity her; to think of the constant uncertainty as to whether anything or anybody would come to any given time in any plan she might make. The subject informed me she had years ago given up living more than one day at a time; and yet there are persons who can plan several years ahead and carry them all out.  
We most certainly find a great diversity in reading the even dates; which show a cool, calculating mind, only visionary when the head line ends on mount Luna. "Are we not fearfully and wonderfully made?"



**Spirit Message Department**  
Conducted by  
**J. Corden White.**  
**C. D. S. PRINCE.**

I traveled upon the earth plane for over four score years and found relief from physical pain. I want to say I have met Harry M. Price and many of the other friends who have made the change and I know one thing; I am not troubled about this life beyond as we go on day by day learning something new. The better we live upon earth the greater our own unfoldment.  
Elm Hall, Mich.

INEZ DAVIS.

We would be so glad if you will give to us the chance to send some word to our dear one of earth. I want my mother to be patient for a while and we shall come for her. Father and grand ma, Polly and aunt Sophia and Eliza are with me and take this way of reaching you my dear mother and it was I who stood by your side when you said I wonder who that was I felt by my side. So you are never alone, mother dear, and all send their love to you.

JOHN NEWELL.

To my many friends at Port Huron, Mich., I wish to send words of greeting; that we who have made the journey are satisfied with the change and I know of no reason now why Spiritualism should not go onward and upward for some of the barnacles are out of the way. The forces from spirit will do the best possible to guide you to a better understanding of all things, where the little differences will all pass away.

I am Yours for Unfoldment.

NICHOLAS REED.

I would like to say to my many friends at Vicksburg, Mich., that "Old Nick" has still an interest in the old surroundings for I want to see the good work go on in the best way possible. All you learn on earth only makes the conditions brighter as you reach this side of life. I have met so many of the old friends who join in my greeting to all friends.

LEWIS COBOUGH.

I am glad that the way is open to reach those of earth whom we were connected with. We would all like to see those of earth know more of our life beyond and in so doing the world would be better. I am satisfied in my life in the spirit and desire to reach my son Alexander that this may be one more link between us—yes you will be all right soon.

Springfield, Ohio.

If any of these messages are recognized by those to whom they are addressed, or others please send a verification of the fact for publication.

Verifications.

The message published in THE SUNFLOWER, December, from Marie Klipfel given through the medium Mr. White has reached us. It has pleased us very much to receive it, and we are very thankful to you and the medium for it. It is correct in every respect.

Mr. and Mrs. Henry Klipfel, 668—10, Milwaukee, Wis.  
The communication to me published in THE SUNFLOWER Feb. 15, 1900, is recognized; all the names mentioned in it are friends that have passed on in the past few years.

C. L. McWHORTER.  
Aledo, Mich.

MEDIUMS WHO WILL BE AT CASSADAGA CAMP THIS SUMMER.

**Trance, Test and Business.**  
F. Corden White.  
Mrs. Maggie Turner.  
Estelle Howes Baillet.  
"Lady Loretta."  
Mrs. C. Lewis Chase.  
Mrs. Kingsley Carpenter.  
H. H. Danforth.  
Mrs. M. J. Crilly.  
Mrs. E. J. Demorest.

**Materialization.**  
Winans & Normann.

**Slate Writing.**

Campbell Brothers.  
P. L. O. A. Keeler.  
Winans & Normann.

**Trumpet Mediums.**

Mrs. J. de Bartholomew.

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Is the title of a book of 101 pages which has recently issued from THE SUNFLOWER Press. Its author goes under the name of "Justice" and certainly the subject matter of the book justifies the name.

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"Pen Pictures."

Work has just begun upon a book which will prove of more than passing interest to all classes of people. The reputation of Robert Burns as a poet is too well established to require any special mention. For some time an influence who claims to be Robert Burns has been writing a series of poems through the hand of Mina S. Seymour, of Lily Dale, N. Y. These poems have been placed in the hands of The Sunflower Publishing Co., for publication, under the above title. They are certainly poems of merit and consist of a varied assortment combining fun, merriment, sorrow, in fact everything from the sublime to the ridiculous. It will be published as a cloth bound book of 350 to 375 pages, neatly bound and embossed in gold and will contain a glossary of Scotch dialect. Price \$1.00. It will be ready in June.

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## Mysterious Music IN THE AIR.

A strange story comes from Sempronius, in the southern part of Cayuga County, N. Y., which will furnish food for the psychologists and students of spirit phenomena for many a day to come. The story is vouched for by Edward Wellner, clerk of the street department of the city of Auburn, who is personally acquainted with the parties named and who was himself a partial witness to the events narrated. According to Mr. Wellner, a band of spirit choirsters playing on various sweet toned instruments, has been heard in broad daylight in Sempronius town, much to the delight and amazement of the people of that secluded and out of the way borough. There is also a pathetic side to the story which serves to deepen the mystery of the wonderful and unaccountable phenomena, which is the sole topic of conversation in the neighborhood.

A few days ago while Mr. Wellner was driving along the old turnpike between Sempronius and the goose pond, his attention was attracted by the most entrancing music, which appeared to come directly from the lowering winter skies overhead. The spot in the road was far from any farm house, and the open fields at either side of the road showed no signs of life. The music seemed to steal upon the solitary traveler like a soft midsummer breeze and gradually increased in volume until at last swelling and throbbing like a mighty anthem by a cathedral choir, it was wafted in all its grandeur upon the listener's ear. Passing directly over the astounded traveler's head and in a southwesterly direction the music grew fainter and fainter until at last it died away.

During all this time there was naught to be seen overhead but the scudding clouds, which were moving in a direction opposite to that taken by the invisible sounds of minstrelsy. A strong and chilling wind was blowing from the south, yet far above the moaning of the breeze could be heard the dying echoes of the heavenly music.

At every farm house along the road Mr. Wellner caught glimpses of amazed faces glancing with wondering eyes at the heavens. Men stopped him on the highway and asked if he had heard the music played by invisible choirsters. Many doubted their own senses and only gazed vacantly at the sky, as if under a powerful hypnotic spell.

Arriving at the home of Samuel Atkinson, an old school mate and friend, Mr. Wellner drove into the front yard and hitched his horse to a tree. He entered the house being met at the door by Mrs. Atkinson, who was weeping bitterly. She ushered him into a little sitting room, where the members of the family were gathered in silence around a child's trundle bed on which lay the dead body of a sunny haired boy about 7 years old.

"I knew the little one well," said Mr. Wellner in telling the story. "and had often dandled him on my knee, Willie Atkinson was a remarkable child. He was the youngest of the flock. Born a cripple, his infirmities only served to make him more beloved by his parents. From the time when his infant tongue first learned to prattle, he surprised everybody by the poetry and the wonderful imagery of his words. For hours he would sit and converse with imaginary guests and it was feared that he was mentally as well as physically infirm. When questioned as to his imaginary visitors the little cripple would look up with a surprised countenance and say: 'Don't you see them? Why, they are my little friends from the sky.'"

"I learned from the distracted parents that but a short time before my arrival at their home little Willie had breathed his last and that just before my entrance into the room they had tenderly folded the little arms and closed in everlasting sleep the bright blue eyes of their last born. The mother with tear-stained face looked at me in a peculiar manner and said: A strange thing happened when Willie died. We were all gathered around him just as you see us now, when my boy arose in his bed and with a smile of

joy on his face which I shall never forget said: 'They are coming for me. Listen, don't you hear them?'

"And then the mother in a voice choking with sobs, told of the strange music which had attracted my attention on the road.

"It seemed to gradually approach the house and kept growing louder and louder until at last it was over our heads. My little boy raised his hands upward and with a smile upon his face the light gradually faded from his eyes and all was over. The music pealed forth joyously and then the sounds passed on, growing meanwhile fainter and fainter until at last they died away in the distance!

"I am not at all superstitious," said Mr. Wellner in telling the story, "and have no explanations to offer for the strange phenomenon. It is one of those things which baffles my philosophy. You may think it was all a dream, but it was not."

## LETTER FROM THE SECRETARY OF THE N. S. A.

It gives me pleasure to announce to you that Mr. Mayer, the worthy Treasurer of the N. S. A., has extended the time in which the fund is to be secured that will fill the treasury of the Association, and at the same time cause him to deed the home to the N. S. A., till July First. This will enable the workers to press on in their efforts to secure the gifts, and to place the National Organization upon a sound financial basis. We are truly blessed in having such a philanthropic and unselfish man in our ranks. Up to this time the Home fund has received in cash and pledges about six thousand five hundred dollars. We are waiting for further donations, of any denomination, and will be thankful for whatever comes. This project is likely to be the peoples' project, as the many instead of the few, are sending in their mites. The poor are doing nobly, some are saving from one to five dollars in carefully hoarded dimes and sending them to this office for the home. I have received several such donations. Old soldiers of the war of '61, are giving a bit from their small pensions for their beloved Spiritualism; the spirit shown by all these worthy and practical people is beautiful—their money brings a blessing.

If all who can will donate a dollar, and all who can but give one dime for this work, will do so we will have the Home and the fund before the end of the three months, and will all feel that Spiritualism has a centre, and a building that none need to be ashamed of.

Our free library is doing an immense amount of good. We have received a number of donations of valuable books, and those who come here to read or to take out books on loan, find many a rich treat awaiting them upon our shelves.

The March 31 celebration was a good one in this city but not an extensive one. Mr. J. H. Altemus, the well known medium, rented a hall for the occasion, and on his own responsibility called a meeting. To him belongs all the credit of the same; he was assisted by officers of the N. S. A. and others and the affair proved to be a full success.

We have good reports from all over the country of the quiet yet effective work of our Cause, and the good that mediumship continues to do, and we know that faithful spirit intelligences are still at the front with their blessing and aid.

Fraternal Greetings from the N. S. A. to all, and its thanks to the Editor of this paper for his kindness and courtesy.

MARY T. LONGLEY.

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## OPINIONS OF SCIENTISTS REGARDING SPIRITUALISM.

HE learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that "for logical, well-trained, truth-loving minds, the only security against Spiritism (as he called it) is in hiding or running away. If Sir Isaac Newton were alive today, he would not unlikely be a convert to Spiritism; the amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity."

He further said that "that distinguished jurist, Judge Edmunds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities his position was impregnable."

Camille Flammarion, the great French astronomer, said that, "At least ten of the manifestations he witnessed through Eusapia Paladino were incontestable. He further said that "placing myself solely at the point of view of a physicist observes, I say, no matter what explanatory hypothesis you may adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. Invisible intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?"

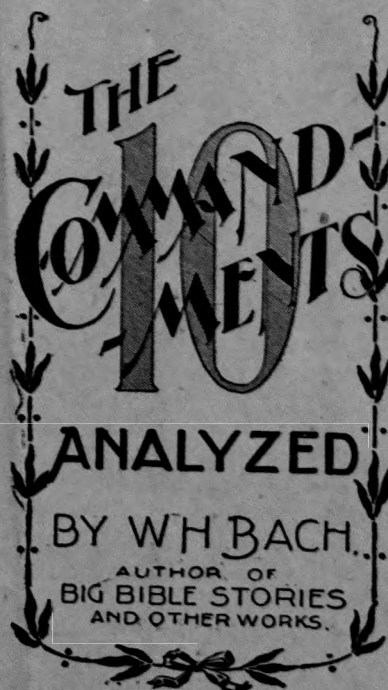
Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

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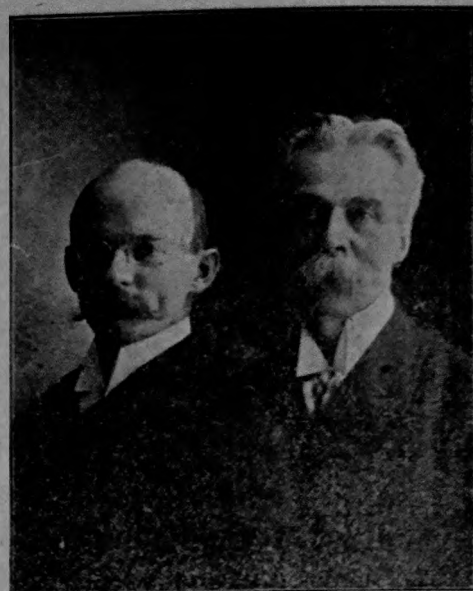
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# GHOSTS

## The Psychic Research

REPORT OF

### AUTHENTICATED GHOST STORIES.

Continued from last issue.

#### SPECTRAL TRAGEDY.

Catalina Island, California, has a ghost which many persons have seen. It haunts a cottage formerly used by fishermen. The scenes enacted by the ghostly visitants are calculated to chill the blood. One visitor describes a scene of horror:

"All at once I had that queer feeling you must know when there's some one by you, you think, and looking up I saw a light in the room. I had put out the candle, so I threw off the old blanket, and just then heard a scream that froze my very blood.

"There was a big ironwood pole leaning against the wall, I saw it by the light, and seizing it, I looked in through the door, and if I live a thousand years, I'll never see the like again. There stood a woman, all in white, with a wreath on her head and a long veil hanging down her back and wound about her. As I looked she raised her hands over her head and screamed again, a blood-curdling scream. Then I saw coming out of the shadow a man, who sprang at her throat and bore her down. I'm no coward, and I sprang out, never stopping for the table, and struck at the murderer with my club.

"The blow carried the table over, spreading the dishes on the floor, and I fell on top of them. As I fell I felt as though I'd stepped into a fogbank—a chill like death. When I looked up I saw the man on the other side of the upturned table, still holding the woman and dragging her into the bedroom, she still screaming in a choked tone. I picked myself up and rushed at him again, but when I reached the door they were gone; not a hide or hair of them; gone, and I saw that I'd been fighting the dead of a haunted house. I'm no coward, but when I heard the scream again and heard the fall of a body I opened the door and ran for my life."

#### A SPECTRAL PROCESSION.

Old Calvary cemetery, on the outskirts of Long Island City, is haunted in the strangest way. The residents in that section have seen the ghosts and now give the cemetery a wide berth at night. The tales related caused the authorities to detail a squad of policemen to lie in wait and arrest the spooks. The "cops" did not make an arrest, but they relate their experience:

"Just as the hollow tones of the midnight bells cease sounding the great gates on the south side of the cemetery swing open and a grewsome procession files out. Without sound of hoof beats or rumble of wheels along the roads, the outfit sweeps along as if swimming over the ground. Four white horses, with sweeping manes and tails, prance along, silent as the dead. Perched high on his box, the spectre driver clutches the reins, while the hearse, which is entirely white, seems to float along over the uneven road. Unseen hands close the cemetery gates as the spectral procession passes out and winds down Bradley avenue.

"Two policeman the other night sought to hold up the outfit as it came sweeping along, but they were driven back by the vapors that seemed to surround the strange procession. Villagers in that section refrain from discussing the strange spectacle beyond asserting that it is one of the strangest apparitions ever seen in that section.

"Efforts have been made to follow the procession as it sweeps lightly across Penney Bridge and disappears toward Newtown Creek, but beyond the bridge nothing can be seen.

#### A NIGHT OF TERROR.

A well known citizen of St. Louis relates an uncanny tale of his personal experience:

"It was well after midnight when I was awakened in great fright, but by what I did not know. Silence was everywhere.

I lay on my back broad awake, with every nerve tingling. Suddenly I heard a smothered voice, within six inches of my face, and right on the lounge with me, call me by name twice, and in an agonizing tone cry:

"Oh, help me, help me! I am dying."

"I sprang up and made a light, but the room was empty, the bed untouched, and no tangible presence about. While I was standing thus, dumbfounded, a quivering groan rose up from the very spot where I had been sleeping. I deliberately lay down upon the lounge. I felt my hair stir and the cold sweat started from every pore of my body, but I had perfect possession of my will power, and determined not to let fear get the upper hand.

"Distinctly I heard the labored breathing of some one in distress, right along side of me.

"Oh, can't you help me?" This, close to my ear. There was one or two sobbing sighs, then silence. I could in no way account for this uncanny visitation. I knew there was no other living person in the house. Presently a cock crew, a dog barked and at last dawn came with the twittering birds."

To be continued.

## INDIAN THEISM IN BOSTON

### ITS GENUINE SPIRITUALITY.

BY J. P. COOKE.

TREMONT Temple, Boston, has had an interesting novelty. On Sunday April 1, a member of the Brahmo Somaj, Mr. Bipin Chandra Pal, discoursed upon the Religion and Hindu Philosophy, of India.

The speaker reproached England by stating that "The vanguard of British Civilization is beef and beer." Intoxicants are forced on the more ignorant natives for the sake of the large revenue which is derived from the liquor traffic.

Educated Hindus are a very temperate race.

He referred to the conceit of young America. "The youngest nation on the Earth, ought to be willing to learn lessons, and how to solve some of her problems, from the oldest Civilization on Earth."

"When Europe was in the throes of barbarism, Pythagoras, one of the wisest and most Spirituelle of the Greek philosophers, travelled to India to study and receive initiation in religions studies and mysteries.

"India, of all countries on the Earth has been most deeply influenced by her religious Spiritualism. It is the great human store house of intellectual and religious philosophies."

Mr. Pal, declared that the drinking of intoxicants is a barbarous custom, common to all of the uncivilized peoples of the world and is still tolerated and cherished in Europe and America.

In India it was discarded centuries ago along with the worship of the Sun, thunder and the Banyan tree."

"There are three mortal sins in our religion," said he, "of which the first is murder, the second is drunkenness, and the third is association with drunkards. Our old philosophers knew what your civilization as a whole, has yet to learn, that no spiritual progress is possible when all three of the gates through which God comes to the Soul have been shut by intemperance. These three gates are 1. Reason; 2. Appreciation of the sublime and beautiful. 3. The ethical sentiment, the knowledge of right and wrong.

"These are the avenues to the Soul of Man. We cannot afford to paralyze them by the gross and disgusting sins of drunken dissipation.

"So long as you live to 'eat, drink, and be merry,' you can never rise to the height of Moral and Spiritual blessedness." So spake this wise Hindu firmly but kindly and he was rewarded with the hearty applause of the audience.

This Theistic School of India, the Brahmo Somaj is much akin in thought to our Spiritual-Radical Unitarianism.

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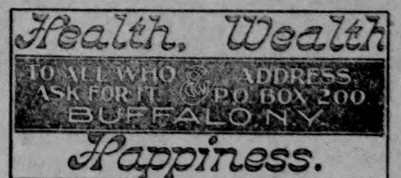
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## THE SUNFLOWER.

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W. H. BACH, Editor and Publisher.  
EVE P. BACH, Assistant Editor.

LILY DALE, N. Y., APRIL, 15, 1900.

## SPECIAL NOTICE.

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today—tomorrow never comes.

## C. C. MOORE'S PROSECUTION.

It has been said in the papers concerning the prosecution of C. C. Moore, Editor of the *Blue Grass Blade*, and all classes of praise, blame and neutrality have been indulged in.

The question appears to have two aspects: First, The undoubted right to publish and disseminate Freethought in all of its branches; Second: The undoubted right of the U. S. Government to discriminate as to what shall be permitted to pass through the mails.

It is usually understood that the Constitution guarantees us the right to full civil and religious liberty, which includes free speech and a free press. On the other hand, this can not be interpreted to mean that everything can be presented to the public.

"Ay, there's the rub." If you happen to get the enmity of a certain clique of people, the censorship is so complete that it is almost impossible to conduct a paper that will not be declared to contain something contraband. Especially is this the case with a paper devoted to the latter lines of thought.

To be sure, the Editor of the *Blue Grass Blade* is an extremist. But so were Franklin, Morse, Fulton, Voltaire, Newton, Paine and even Ingersoll, extremists of the most extreme kind in their particular lines.

Franklin's extremism gave to the world its knowledge of electricity. Morse with his "crazy ideas of the power of a piece of wire charged with electricity," made it possible to girdle the world with telegraphs and cables. Newton robbed the world of an individualized god, picking apples and throwing them to the ground. Voltaire and Paine, more than any other one hundred men, through their extreme ideas of the rights and privileges of man, aided in establishing a greater universal liberty.

Is the age of martyrs past? No! and never will be! We look back at the actions of Cotton Mather and marvel. We follow the footsteps of Roger Williams and wonder how it was possible. Chattel slavery, founded upon an alleged divine revelation, is today considered a felony. And the day will come when to prosecute a man for publishing such articles as were published by C. C. Moore and Moses Harman will be considered in the light that we today look back at the Salem Witchcraft.

But why is this prosecution no, persecution? Simply because it enters the domain heretofore enjoyed in its entirety by the church. Because to advocate such doctrines will take from the clergy a part of their power.

But why do they not attack the daily press? The great metropolitan dailies are publishing such articles continually. Why do not these vampires attack them? Simply because they know that a case carried to the court of last resort will rob them of their power to open another case of the kind. They know that any prominent daily has the means back of them to take it there and they are let alone.

Leroy Berrier's case was brought to

the attention of the President and an immediate pardon was granted. Moses Harman and C. C. Moore were not permitted to serve their complete sentences. Few are, and that shows the weakness of the position occupied by the advocates of "Cumstockism."

What remedy is there? Only one. All liberals, no matter what school or sect, from the Adventists to the Agnostics, should join together and fight these cases. Then we will see the last of the obnoxious Sunday Laws, of Gerry Society and Cumstockian outrages.

But in case such a law should prevail and a decision should be reached permitting its continuance, then the Liberal element should be in position to aid to enforce it. If books dealing with certain topics are to be debarred from the mails, Liberals should see to it that ALL such books, the Bible included, are debarred. Some laws are repealed by being enforced. Suppose we try it?

## Everybody's Column.

## Wants the Psychic Research.

Yes, why can't we have a Psychic Research Society through THE SUNFLOWER? I would enjoy it very much. I could and would send in several items of my own experience if you want them. I think Mrs. Liddicoat wise in her suggestion of the plan.

Crausville, Penn. L. M. BABBITT.

## "Sister Liddicoat" Tells some Facts.

Well, well, Brother Bach, so you saw fit to put a part of my business letter to you before THE SUNFLOWER's many readers? I actually blushed when I read it, and must apologize.

I certainly did not wish to be understood as depreciating the value of the learned scientists; on the contrary I have been proud to read their findings to my neighbors. I think it was that which gave me the idea of adding the many facts which they have been accumulating in the Spiritualistic ranks. I also want you to understand why I must always stand up for principles which I think right, and cannot accept creeds formulated by others. Hudson Tuttle said at Lily Dale, that he thought he got his preaching proclivities from an Edwards preaching ancestor; perhaps I got my kicking proclivities from the same source. I certainly was an Edwards. My mother was the daughter of Able Edwards, of Conn., a Revolutionary Soldier, and my paternal Grandfather was also a Revolutionary Soldier. I do not come from a stock that turns the other cheek to get a blow. Hudson Tuttle's answer in the *Progressive Thinker* to DeWitt Talmage's abuse shows his claim to Edwards blood. I am proud of him.

Now for the phenomena. Seven years ago last July in returning from taking some relative to a station at Waterford, while riding with my eyes closed I saw in the yellow sunlight a life-sized head of a lady; I looked at it until it was impressed on my memory; I then remarked to my son and daughter who were with me, I think that was M—'s mother, who had passed on in Cleveland. The daughter M. had light hair and blue eyes while the one I saw had dark hair and dark eyes. I can't explain why I thought it was M—'s mother, as I had never seen her in earth life, not even a photograph of her, and although I often ride with my eyes closed I never saw anything before or since.

Now for the sequel. At Christmas those relatives in Cleveland sent some presents and some photographs, I took up one and remarked here is the head and face I saw in the sunlight. My husband said, it is Mrs. B— he had seen her in Cleveland, but I had never seen her. Now that is a positive guarantee to me that Mrs. B. still lives; and the expression on her face was happier than in the photograph. The reason I mention this one instance in preference to many others is, I have a friend who always says when I get full names of my friend when I only wrote initials, through F. Cordeu White, and through P. L. O. A. Keeler on the slates—astonishing tests to me—from people Mr. White never

heard of, and that Mr. Keeler could not have known, my friend who well knows the phenomena is genuine always says, "you knew it, and they drew it from your memory." That face I saw cannot be explained on that basis.

In answer to the thought that spirits cannot tell things that are to occur; I am often told by visions what is to occur, sometimes a few days before, sometimes weeks or even years have elapsed before it is fulfilled. I cannot always understand what is shown me at the time, but understand it afterward.

Mrs. WM. LIDDICOAT.

## Another With Some Facts.

I like Mrs. Liddicoat's proposition and will send some facts just as they happened.

Sunday, March 25, 1900, between ten and eleven a. m., there came a ring at our door. My husband opened it and found two strangers there. They acted queerly and Mr. S. did not let them in. One of them said: "We are mediums and were directed to your house by the large letter M." I said, "Let them in."

They came in and I could not tell whether they were under the influence of the spirit world or a bottle. We just waited to see what would turn up. One of them said he wanted to go to the piano. I pointed to the parlor. He went in and took the spirit portrait that was painted at Campbell's, came out with it and asked Mr. S., Ernest Bishop and the other medium to form a battery around it, sending me out of the room.

In a few seconds they called me back and asked me to hold a piece of paper—that we had magnetized by all of us holding it, and which Ernest Bishop had torn a piece out of—up against the face of the portrait. I did so, and in a few seconds they told me to take it down and it was covered with writing. The corner was fitted to it, showing it was the same paper we had handled. How did it get there? I don't know, but it was there.

All the time we were holding it the medium kept repeating: "Campbells, Lily Dale, Minnie, Clara," telling us the facts just as Dr. Amerige told us.

Maggie Waite is here and I had an appointment for a sitting with her. I told the medium and he asked if I would not like a slate writing before I went. He said I might have it on slates, paper, or anything I wanted. I took up a tablet selected a sheet from the middle of it, tore a small corner out of it and put it under my apron in my lap. The medium said "hold on tight," and I just gripped and held on. He was fully ten feet away from me and walking around all the time. When he said: "Look at your paper." I opened it and found a message on it, but there was one word lacking. I said: "It is here but I wish that one word was there." He walked around the room and could not get it when I looked at the paper again it was written in across the former writing and it had not been out of my hand. Then I compared it with the little corner I had torn out and found it fitted exactly. A large

W was on the large piece of paper and the continuation of the word "Welcome" was on the small piece in my lap. This proves to me that no human agency wrote the message.

Mrs. Maggie Waite is in the city. Halls are packed to the doors and many turned away. Last Sunday evening she said "There is a spirit here who comes to fulfill a promise. He says the person to whom the promise was made is in the audience." No response being made, she walked up and down the hall and then returned to the platform when she turned and said "No, I will not give it up." She then went to a gentleman sitting in the rear of the hall and said, "You are the man." "Yes," he said, "I recognized the names and everything as soon as you gave them but I was determined you should find me out."

These are facts that demonstrate.

Mrs. L. E. SACKETT.

Springfield, Mass.

## FRANK T. RIPLEY.

A Word from Him.

I find your excellent paper wherever I go and it is well that it is so. I am serving the First Spiritual Church of Pittsburgh, Penn., for the seventh time, speaking and giving tests. I came here from New Orleans, La., where I filled a two months engagement with the First Progressive Church and am to return in the fall and winter.

I hope to visit Lily Dale in August and to meet many old friends there. THE SUNFLOWER has greatly improved and I find words of praise for it every where. I am pleased to know that you have established an "Everybody's Column" for I think it will do good and you will get a great many subscriptions on account of it. All spiritual papers have their time and place and all do good.

In THE SUNFLOWER March 15, our friend Lyman C. Howe says: "The habit of catering to sensationalism, constantly changing speakers and depending on 'platform tests' to 'draw,' has demoralized the Spiritual Rostrum, and alienated tens of thousands of the best workers in the cause."

Now, what does Brother Howe mean? Is it because he cannot get engagements or is it because all of the people do not want lectures? Have lectures alone ever made a convert to Spiritualism? Is it not true that demonstration, facts and evidence have called the attention of the people to the life beyond death?

Dr. Savage was once asked "Do you know of a life beyond death?" His answer was "Yes, I do." "How do you know?" Dr. Savage answered "I have my evidence through the psychical phenomena, clairvoyance, slate writing, tests, etc."

Then why should Mr. Howe say that platform tests have demoralized the spiritual rostrum? Will he please answer without evading the main issue? Do the people want lectures without the tests, slate writing, etc., or do they want the facts?

Mrs. Richmond's guides have truly said that "there must be demonstration. You must have the evidence. I may tell you all about the spirit world but you only believe what I say until you have the evidence."

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This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

D. B. Jimerson is at Sharon, Pa.

Frank T. Ripley is at Allegheny, Penn. Address, 218 Isabella Street.

Dr. N. P. Ravlin is at 1605 Girard Ave., Philadelphia, Penn.

John A. Johnson is located at 623 West 63rd Street, Englewood, Ill.

Carrie Fuller Weatherford has met with rousing reception at New Orleans.

The Spiritualist's and Medium's Home formerly at 3310½ Rhodes Ave., Chicago has been removed to 3265 Rhodes Ave.

Mr. and Mrs. E. W. Sprague are located at 96 E. Town Street, Columbus, O. They conducted the Anniversary exercises there.

Mrs. C. Fannie Allyn was the speaker for the Berkley Hall Society at Boston during the Anniversary exercises. A number of others assisted.

The Veteran Spiritualists Union held very successful Anniversary exercises in Boston and added a nice sum to their treasury.

J. C. P. Grumbine is meeting with success in Washington, D. C., where he has an engagement for April and May.

THE SUNFLOWER wishes to arrange with some active person to represent it at each of the camps this summer. Write for particulars.

Mrs. Lizzie Brewer has returned from Lake Helen Camp and is organizing a new society at Belmont, N. Y. Moses Hull will fill a lecture engagement there the latter part of April.

Edgar W. Emerson has been serving a three months engagement with the Spiritualists of Indianapolis. Their Anniversary exercises were very fine. Among them were tests by Mr. Emerson and slatewriting by Francis Ruddick.

Campbell Brothers will hold their last seance in the Temple at Buffalo, Thursday Evening, April 28. They met with great success while in Buffalo and made many converts to Spiritualism. After the 28th they will be at their home at Lily Dale for the summer.

Dr. Allan Fisher, one of England's greatest healers, and mystic and occult teachers, will visit this country and intends to make a visit to Cassadaga Camp. We bespeak a hearty welcome for our English Brother.

Mrs. Dr. O. J. Willard, is slowly improving under the care of her husband. Although she was quite seriously burned about the face, neck and arms by the explosion of gas from her oven, no lasting effects are looked for.

After being out of the field for some time, Mrs. Clara Mayo Steers has resumed her sittings at 112½ Oak Street, San Francisco, Calif. Public circles will be held Tuesday evening and Thursday afternoons.

Dr. J. M. Peebles has a new book ready to issue from the press. It is entitled, "Death Defeated or the Psychic Secret How to Keep Young." The price will be \$1.00 and it will be for sale at THE SUNFLOWER office as soon as issued.

This issue of THE SUNFLOWER goes to a number of people who have received three months trial subscription as the gift of a friend. As we do not send the paper unless paid in advance, if you receive it regularly you can know some friend has paid for it if you have not subscribed yourself.

Arrangements for campmeeting of the Columbus, O. Liberal Camp Association are going steadily forward. The program will be ready for distribution by May 1st. For full particulars and programs address Dr. W. D. Noyes, Secretary, 189 N. Cleveland Ave., Columbus, O.

When in Williamsport, Penn., Mrs.

E. J. Demorest told Mrs. Charles Nuss that a woman would soon come to her house and die there. Mrs. Johanna Schroeder soon afterward came to her house, was taken sick and sank rapidly. The attending physician said she could not live long to which she replied "I will live just four hours." Just to the minute, when the four hours expired she died.

L. C. Hutchison, Madison, Ohio, writes: The first Spiritualist Society of Geneva, Ohio, celebrated the 52 Anniversary Sunday, April 1st. Memorial services were held at 1:30. Mrs. Webster a young medium of Ashtabula, gave a beautiful and touching address, Mrs. Elsie, of Gallon, rendered very fine music. The Anniversary address was also delivered by Mrs. Webster at 7:30 p. m. Dr. Figuers gave a number of satisfactory tests. J. Frank Baxter, who is lecturing at Cleveland, filled an engagement at Geneva April 3, 4 and 5. The hall was well filled increasing with each lecture. The tests were all recognized. Mr. Baxter's ability as a lecturer, and medium is well known.

Mattie E. Hall desires it understood that she does not claim the authorship of the poem "The Gunner and the Bird" published in THE SUNFLOWER and Thought Gems. The copy came in typewriting and as there was no author's name attached, knowing her ability to write just such little gems, we supposed her to be the author.

## TERRORS OF VISHNU.

Indian Women Looking for the White Horse and Flaming Sword.

Just at this time, if the predictions of pious and learned Hindus are worth anything, millions of women—all the "caste" women throughout India—will be thrown simultaneously into a swoon lasting an hour and a half.

It is the tenth incarnation of the god Vishnu that is looked for, and this to the Hindoo means the end of all things earthly, just as to the Christian the second coming of Christ means the judgment and destruction of the world.

Vishnu has come on earth nine times in as many different forms. This time he is to appear in the heavens mounted on a white horse, brandishing a flaming sword resembling a comet.

Vishnu is the second god of the Hindoo trinity and to all intents and purposes the supreme god of the Pantheon. In the great Sanscrit epic, the Ramayana, he is treated as the ruler of all things.

He made heaven and earth. He reclines on the lotus and is shaded by the many-headed serpent. Brahma, the four-headed, springs from his body.

But it is for his avatars, or reincarnations, that he is chiefly remarkable. It is believed that whenever the world has been disturbed he has descended in a small portion of his essence and corrected the evil.

Sometimes he has been a wonderful animal, a monster, a superhuman being. At other times he has been born in human likeness, but has possessed divine powers. It is probable that the heroes of some of the avatars were men so highly gifted that in the popular conception they gradually became clothed with divine attributes.

Thus if such a character as Moses, say, or John the Baptist or St. Paul or perhaps even Shakespeare or Napoleon had appeared among the Hindoos his overmastering spirituality or eloquence or wisdom or military genius, as the case might be, would so powerfully have impressed his contemporaries that the tradition of his greatness, would be handed down through the generations.

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## Lily Dale News.

## IT IS SPRING.

Oh, let the wild winds whistle,  
And wrangle, whirl and whizz;  
And let the blizzards bluster  
And bellow, blow and blizz;  
The man who makes the almanac  
Quite likely knows his bizz;  
He says 'tis spring, and, therefore,  
If he says so, so it is.

Yes, the almanac tells us spring is here but with cold blustering winds and frost every night, it looks as though the weather god had forgotten to change the weather to suit the season and as a consequence everybody has a cold and we wish it would get warmer.

But even with the few signs of spring preparations have begun.

Mrs. H. T. Stearns speaks at Library Hall, Sunday the 15th.

The Iroquois Hotel has been building an ice house and stocking it this week, showing a confidence that warm weather will soon be here.

Mrs. G. L. Bellows has rented Miss Keenan's cottage, on Fourth Avenue, for the season.

O. F. Gage will move into the Henderson Cottage about May 1st.

Mrs. Dedrick has rented the South Park House and will conduct it as a first class hotel the coming summer.

Campbell Brothers and F. Corden White will occupy their cottages about May 1st.

Mr. Hoard has moved into the Fisher Cottage on South Street and Frank Fisher has moved to Cassadaga. John Mahler has taken the Shults Cottage next to THE SUNFLOWER office. Vernon Derby has moved on the grounds from the Picket place between Lily Dale and Cassadaga. Graham Turner and family are occupying the Swift Cottage on 3rd Ave.

Mrs. Nellie Ramsdell, Read, Cady; Mr. Carroll, P. E. Cooke and S. S. Gransbury were visitors during the past two weeks. Mrs. Waters, and Dr. and Mrs. Hyde are away visiting. Dr. Hyde has gone to Boston. As Dr. Duke—the only physician of Cassadaga—is sick, and it will be necessary to send away for medical attendance, THE SUNFLOWER warns the people against getting sick until his return.

Mr. Rivers, who spent the winter here, has returned to Buffalo. Mrs. Weaver has also returned to Buffalo.

School has its spring vacation of two weeks which Miss Keough, the teacher, took advantage of to make visits to Westfield and Buffalo.

H. S. Bennett and family have returned on a combined trip of business and pleasure.

Dr. Allen Fisher, of England, is a prospective visitor of Cassadaga Camp this season.

Madame Ianthé Vignier, whose portrait we publish on the first page, has gone to France where she is to take part in the "Destruction of Pompeii." She has been engaged in the Ancient Art department at Washington all winter.

F. E. Cooke will have charge of the Grand Hotel again this season. The hotel will be repaired, cleaned and painted and some remodeling done, as well as new carpets and other necessities. He informs us that a special effort will be made to accommodate the guests.

## Returned.

Mrs. Todd has returned from Perry and Linden where she has been spending the winter. Mrs. Nellie Warren has returned from Pittsburg, Pa. Miss Jennie Deemer is among those whom early spring calls back. Mrs. Nutting has returned from her trip to the Pacific Coast where she went in company with Mrs. Pettengill. Mrs. Pettengill will spend a few weeks in Cleveland, O. after which she will be at Lily Dale arranging for the comfort of the guests of the Leolyn for the coming summer. Fred Spencer has returned from a business trip to Muncy and Williamsport, Pa.

## Death of Mrs. Curtis.

Mrs. Hulda J. Curtis, who has been a constant attendant at Lily Dale for a number of years was taken suddenly sick while attending a lecture and was obliged to return home. She gradually failed and sunk into a stupor from which she did not rally. She was 67 years of age. The funeral services were held at her home in Bolivar, N. Y., April 3, and conducted by Moses Hull. Before passing on she desired that at her funeral services her belief in Spiritualism should be explained to the people which request was complied with.

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## TESTIMONIALS.

This is to certify that I have been cured of female troubles and blood disorders of long standing by the skillful treatment of Dr. Sellen. Although a number of physicians diagnosed and prescribed for my case, they gave me no relief. I am confident that Dr. Sellen can effect a cure in all similar cases.

Mrs. W. B. TOTTER,  
5020 Jefferson Ave., Chicago, Ill.

Alex. White, 35 Town St., Dayton, O., says he was a great sufferer for over two years unable to work, after a few weeks treatment he was well and a very grateful man.

Mr. P. Baker, Columbus, Ohio, a member of the City Council for many years was cured in one month of an affliction which baffled the skill of other physicians for twenty-five years.

I was saved from a severe illness by Dr. Sellen's treatment. I am her a true physician in every sense of the word.

Mrs. Ohio.

For one year my left side was entirely helpless. I was unable to dress myself. Within four days after taking Dr. Sellen's treatment I began to improve and my disability has entirely disappeared, leaving me in the full vigor of womanhood.

Magnetic Springs, Ohio.

My daughter was afflicted with heart trouble. The physicians at the College of Physicians and Surgeons said she could not get well. After six months of Dr. Sellen's treatment she is well and strong and can be seen at her home.

144 Sholto St., Chicago.

Mrs. Lucinda B. Chandler, Downer's Grove, Ill. writes: "I willingly testify to the value of Dr. Sellen's power as a healer."

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.



## ANNOUNCEMENT.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

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## From The California Soldier's Home.

## EDITOR SUNFLOWER:

The readers of your paper who remember how ruthlessly the Spiritualists of the Home were turned out of the Hall, a few years ago to give place to others more orthodox, will be pleased to learn, that under the present Governor General, O. H. LaGrange, a more humane and liberal policy has been adopted, in consequence of which Rev. Mrs. S. Augusta Armstrong, an N. S. A. organizer visited the place today, and gave a lecture, which fanned the smouldering embers into a flame of enthusiasm, which bids fair to revolutionize thought in the Home, and place Spiritualism on an equal footing with their more orthodox brethren.

Mrs. Armstrong is not only in earnest, and an eloquent speaker, but she possesses a warm heart, and in forcible language rends the veil, and seems to bring her auditors in close touch with the loved ones who are not dead, but still love and anxiously wait our coming. After the lecture an Organization was formed, and officers elected and installed, as follows:—President, Edwin A. Parker; Sec'y. Corwin Phelps; Treas. J. P. Height; Name of Organization, "The First National Home Spiritual Church." Mrs. Armstrong was then chosen as Pastor of the new church amid an uproarious burst of enthusiasm, which bespeaks a unity of purpose and glorious results.

After this, it was agreed to hold Anniversary exercises, commemorative of Modern Spiritualism the following day, when the Organization would be perfected. Respectfully Yours,

Corwin Phelps, Sec'y.  
Soldiers Home, Cal.

## What Do You Think?

Another Person who Declares he has Grown Bone by the Power of Thought.

S. W. Winter, who lives at No. 201 First Avenue, Joliet, Ill., vouches for a case similar to the one in which Mrs. V. Hughes-Graham of Chicago told of the growing on of a finger by the power of thought.

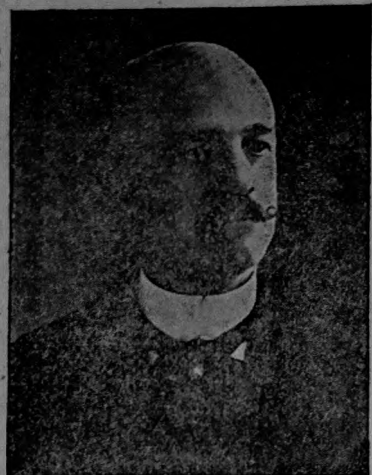
John Espy of Xenia, O., a cousin to Winter, succeeded in reproducing, by mental process, four inches of bone to the lower part of his leg between the knee and the ankle. Some years ago Espy was driving a team of horses hitched to an old-fashioned threshing machine. The horses ran away, the machine was overturned and Espy's leg was caught between the wheels and crushed to a jelly. he was taken to Xenia, and physicians declared at once that the only way to save his life was to amputate the leg at the knee joint. Young Espy declared that he would rather take his chances and try to save the leg. The wounded limb was bandaged and put in an improvised swing.

At the end of six weeks the crushed bone had worked out, leaving about four inches of boneless, bruised flesh. The doctors continued to insist upon amputation, but the boy and his parents stuck to their belief that the bones would grow in again, and thought all the time of such a miraculous cure. Within three weeks from the time the old bone came out the new bone grew in. The leg became as strong as ever, but a trifle shorter, so that Espy walked with a very slight limp.

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—Stray Stories.



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